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ABSTRACT

Concerned specifically with the "Hausa" family, this third resource unit designed for grade two is one of a series on the theme of Families Around the World. In a cross cultural approach students examine the concepts of culture, cultural diversity, social organization, social process, and geography. Teaching techniques focus on activity learning, inquiry training, and concept teaching. The first part of the unit furnishes background information on the Hausa family describing the household, clothing, a typical day, socialization, and communication. A major portion of the document describes teaching strategies for eighty two activities in a format designed to help teachers see the relationships among objectives, content, teaching procedures, and materials of instruction. Audiovisual aids and printed materials to be used are listed with each activity and a general list of educational media is given. Appendices include many pupil materials for this unit such as maps, readings, graphs, songs, and study questions. Related documents are ED 051 032, ED 051 033, ED 055 393, SO 005 394, and SO 005 396. (SJM)

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Chelmsford Public Schools

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FAMILIES AROUND THE WORLD

Gr 2

The Hausa Family in Northern Nigeria

SO 005 395

Teacher's Resource Unit

revised by

Patricia Simonson

Charles L. Mitsakos
Social Studies Coordinator

This resource unit was revised following field testing in the Chelmsf
from materials developed by the Project Social Studies Curriculum Cen
of Minnesota under a special grant from the United States Office of E

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2

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THE HAUSA FAMILY

by

Jennette Jones

"Hausa" is a linguistic term referring to those people in Northern Nigeria and neighboring areas who speak the Hausa language by birth. In the early nineteenth century the Hausa were conquered by the Muslim Fulani, who organized many of them into large centralized states. Although there are still pagan Hausa-speaking groups scattered through this area, this report describes the Mohammedan Hausa who belong to states and have a relatively high level of technical culture.

Site Identification

Hausaland includes over 100,000 square miles of open rolling country stretching from Northern Nigeria to the southern fringes of the Sahara Desert. The climate is hot and dry from November through April, and rainy from May to October, when intensive farming occurs. The family described here lives in Zaria province in Northern Nigeria.

Subsistence Economy

Agriculture is the main economic activity of the Hausa. The staple food is grain, principally guineacorn and bullrush millet. They also grow several varieties of rice, and root crops: sweet potatoes, yams, cassava, and so on. For export to Europe they grow cotton which is made into thread by the women and woven into cloth by both sexes; and peanuts which are processed into oil and cake.

Crops are cultivated by hand with different types of hoes. Cattle-drawn ploughs have been introduced by Europeans. Slash-and-burn agriculture and irrigation are both practiced, and manure, purchased from the nomadic Fulani herdsmen, is also used. Most Hausa farming is confined to the six or seven rainy months, May through October. The Fulani nomads bring meat, manure, sour milk and butter to the Hausa, in return for grain, salt, cloth, and other goods.

Markets are important social and economic institutions among the Hausa. They meet daily in the capitals, twice weekly in smaller communities, and in rotation in neighboring village areas. Markets are attended by men, who meet to visit with each other as well as to trade. They are also attended by young (under 15) unmarried girls, and old women. Women from 15-45 are absent because of the tradition of purdah (seclusion of women) in Islamic communities.

The Hausa Family

The Hausa family is polygamous. A man is entitled by Islamic law to three wives, though men cannot always afford so many. Kinship is bilateral (traced through both the male and female lines), but residence patterns stress the male line: a married woman goes to live with her husband, usually in his father's compound if it is his first marriage. Later a man may establish his own household in a new compound. The household of a middle-class Hausa, then, consists of a man, his wife or wives, their unmarried children, sometimes the married sons with their wives, or the mother

and father of the household head, or a servant.

Baba is a Hausa girl, age 6. (The following is adapted, with changes, from Baba of Karo.) She lives in the compound of her father, Tsoho. She shares a hut with her mother, Fatsuma, a 4-year old sister, Abinda, and a brother Tanko, 1 1/2, who is not yet weaned, and is carried on his mother's back.

In another hut in the compound live Rabi, Fatsuma's co-wife, and her three sons. The youngest, Tanimu is still young enough to be carried.

Tsoho (Baba's father) has several married sisters who live in other compounds, and two brothers who live with him. Tanko, 14, is unmarried, and Dara and his wife Rakia also live in the compound.

Baba also has an older sister Dije who has been adopted by her mother's mother Cibe, and lives with her. Baba for two years was adopted by Cibe's sister, her "Grandmother" A'i. But A'i scolded and beat her, and her family took her back. (Adoption is common, especially by barren women who cannot fulfill the roll of normal adults unless they have biological or foster children.)

The extended family includes Tsoho's married brothers and their children, and the families of his father's brothers' children. The related men of the grandfather's family are all called "grandfather," and the men of the father's generation are called "father," likewise with grandmothers and aunts. Baba includes about forty compounds in her "family" and considers the children of her own generation to be her brothers and sisters. The use of terms such as "father" to include father's brothers, and so on, stresses the sociological identity of certain groups of kin. One behaves in a similar manner towards them, although of course everyone knows who his own biological father is. The Hausa kin terms emphasize the sex and generation of relatives, but not the relative ages within the generation, or whether the relationship is patri- or matri-lineal.

Slaves are fairly common among the Hausa, and the children of slaves are in an intermediate position between slave and free.

Housing

The household (a man, his wives and children, other kin, described under "The Hausa Family") occupies a single compound, or gida. This is a rectangular enclosure which may be surrounded by mud walls, if the owner is wealthy, or by guineacorn stalks. There is an entrance hut with conical thatched roof which leads into a walled fore-court, containing one or more thatched huts where adolescent boys of the house or guests may sleep (Baba's uncle Tanko, age 14). Entrance into the interior of the compound may be through a succession of fore-courts, through another hut, or through a gap in the fence. (Purdah is most strict among the wealthier families. Complete wife-seclusion means that the husband must bring water to the compound himself, have it brought, or dig a well inside the compound.)

The inner court contains a hut for each wife and her children. The man may

have a separate sleeping hut near his wives, in which case they each visit him for two nights in a row, the visiting wife preparing the food for the household.

The inner court may be partitioned into sections for different closely related families. In Baba's family, her uncle Dara and his wife Rakia occupy a hut in the inner court, separated by mat fencing from Tsoho and his wives.

Clothing

When men dress up, as for marketing or visiting, they wear flowing cotton robes and often turbans.

Young girls wear cotton print dresses, necklaces, earrings, and kerchiefs for their heads. Women wear dresses, or robes and blouses of cotton, and kerchiefs which may be used to cover the face in the presence of men. When a woman is in mourning (this may be as long as 130 days for a husband), she wears the same robe, blouse, and kerchief throughout, washing thoroughly every Friday (the eve of the Sabbath).

A Typical Day

At sunrise the women of the compound get up and start making bean-cakes for sale. The children get up, wash, put on their clothes. They may take the bean-cakes and go about the village selling them before breakfast. Before leaving they go to their father's hut to greet him. "How did you sleep? Have you rested?" "I am quite well; I am rested." The children eat breakfast inside the compound with their mothers, either porridge (boiled grain) or millet balls, made from spiced millet flour mashed up with sour milk or tamarind juice. (The co-wives take turns cooking; or, if there are slaves, they do the housework while the wives spin and weave.)

When Tsoho is washed and dressed, he goes out to the entrance hut to eat with his brothers, who spread mats on the ground near him. His son brings him his food. When the men are finished the children bring them water to wash with and eat the left-over food, although they have already eaten inside. In the farming season, the men and boys now leave for the fields where they work with other men of related compounds. Otherwise they go to the market until afternoon. The girls now go into the compound and get any food which their mothers have made for sale: bean-cakes wrapped in leaves, millet balls, peanut cakes, fried peanuts and peanut oil. (The women also spin thread and weave cloth for sale.)

The children enjoy the market. They call out their wares, collect money in the calabash which holds the food. When everything is sold the children return home and give the money to their mother. (Cowrie shell money was used, at a standard ratio to British money.) If they don't sell all the food they bring it home at night and give it to the younger children.

On days when the girls don't go to the market, they help their mothers grind flour, and learn to spin and weave. At lunch time the women prepare lunches of porridge with stew (sometimes meat stew) poured over it, or of millet balls. The children take the food out to the men in the fields, come back and eat with

the other children. (The wives usually prepare their own lunches.) Then the children spend the afternoon playing.

At nightfall the men return. The wife who is cooking that day takes porridge, water, and a lamp to the husband's hut. The other wife or wives eat with their children in their own hut. Sometimes in the evening, after nightfall, women will go to visit women in other compounds, visiting, and sometimes working on their spinning or weaving. The boys and girls stay in their mother's hut, where all tell stories and talk, dance and sing, then go to sleep.

Socialization

1. The children are on the whole rather free to do as they like. They are not expected to work very diligently until approaching adolescence. Most teaching is done by example. Chief negative sanctions are teasing (ridicule) and scolding.

2. Ideals of good behavior.

   a. Islamic

      1) generosity, and hospitality to guests
      2) ritual observances
         prayer 4 times daily
         ceremonies and tabus at various life crises and rites of passage; birth, naming ceremony, wedding, death, mourning, and so on.
         ritual dress washing is stressed
      3) purdah
         Behind the seclusion of women is a strong emphasis on their sexual purity; purdah is also a religious requirement. However, women are hardly ever completely secluded. They may visit friends in other compounds at night, or go escorted (face covered) to visit relatives in other villages on important family occasions.

   b. Non-Islamin ideals of good behavior

      1) Loyalty to the kin group into which one was born is one of the highest values. The attachment of a woman to her kin is so strong that she frequently leaves her husband under pressure from them. The divorce rate is very high among the Hausa, though remarriage occurs soon after.

      2) Reciprocity is stressed in a great many social relations. There are formal gift exchanges at different stages in the life cycle, there is much reciprocal adoption between kin groups, and the obligations of bond-friendship are reciprocal.

3. Many of the rules are ritual and religious. In addition there are rules concerning the types of behavior between various kinds of kin. "A rigid lifelong public avoidance is observed between parents and their first-born child of either sex, and use of their parents' names is forbidden to all children. The last-born child is the playmate of its parents, and has a

special name -- auta, the child of old age. Joking relationships, expressed by privileged behavior such as teasing, and the right to appropriate certain possessions of the other party, exist between children and their grandparents, and between children of a sister and a brother, in both cases the first-named parties being privileged to tease and take things from the last-named, who retaliate with good-natured abuse and more teasing. There are also certain other joking relations, such as a man and his elder brother's wife, who behave in a similar way.

Every culture has rules concerning who may marry whom and some have rules indicating a preferred type of marriage. Among the Hausa, marriages between all varieties of cousins, related through the mother or the father or both, are considered preferable to those between non-related people.

4. One of the most important roles for a woman in Hausa culture is to be a wife and mother. Marriage by the age of around 15 is almost universal, and the Hausa cannot comprehend the idea of a spinster. Although divorce is common, a woman seldom stays single for more than a few months. Widows also remarry as soon as the period of mourning is over. The importance of the role of mother is seen in the prevalence of adoption, both by barren women, and those who have no children living with them at the time.

Men have different roles related to their occupations. Most of the Hausa are farmers, but there are some full time specialists in trades, crafts, Koranic scholarship, and so on. Many men both farm and carry out some other type of work, in which case their role varies with occupation.

The role of wife is a complex one in a polygamous society, as a woman may be a "working wife" for two nights, and then retire to her role as simply mother for another two nights.

5. Conflict.

a. Joking relationships are sometimes viewed as ways of institutionalizing and taming the hostilities which are likely to exist between certain types of kin.

b. The amount of conflict between siblings, husband and wives, men and brothers, and so on, is quite variable from one family to the next. Fighting, quarreling, and hitting is not uncommon between siblings, and parents often regard this with amused tolerance.

c. Co-wives may be good friends and work together in harmony. However, there is often ill-will between them, and a husband may regard it as a compliment to himself if his wives display jealousy in their quarreling.

Communication

Since the Hausa carry on extensive trade, some by caravan, they are in touch with some elements of other cultures.

British rule has also, of course, put them in touch with European values.

The men are quite sociable, both in their work together with kin, and at the market where they meet people of other villages and some of the nomadic Fulani. Boys go along with their fathers.

Some of the boys attend Koranic school, where they encounter the religious, social, and political values of Islam. In addition, the Malams, or Koranic scholars, act as teachers and officiate at the various rituals in an individual's life.

The women communicate with the men of their immediate families, and with other women, in visiting, family occasions, and bond-friendships.

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OBJECTIVES

This unit should make progress toward the development of the following:

Culture: Learned behavior patterns; norms and values; diversity; uniqueness; universals (including psychic unity of mankind); cultural use of environment

Social Organization: Roles; status; division of responsibilities and labor; functions

Social Process: Socialization (using positive and negative sanctions)

Interdependence

Location: Position; situation; site

Site: Continent; desert; rainforest; equator; lowlands; mountains; lakes; rivers; ocean

GENERALIZATIONS

1. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

    a. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

    b. Within the family group, parents, older siblings and other relatives direct expectations toward the child; these are reinforced with positive and negative sanctions.

    c. In almost all societies some aspects of socialization of children are entrusted to people outside the child's family.

2. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

    a. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they express them in different ways and the emotions are aroused by different things.

    b. Human beings everywhere have acquired a need for positive affect (affection) and interaction with other human beings (gregariousness).

    c. The broad outlines of the ground plan of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems rising out of the situation given by nature.

        1) Every culture must provide satisfaction of the elementary biological requirements such as food, warmth and the need for positive affect and gregariousness and for relaxation from work.

        2) The family is a basic social group found in all societies; all societies have some kind of family. Certain family

functions are found universally in all societies.

3) Membership in a family unity universally entails upon the individual specific rights and duties and also a series of well-defined attitudes.

4) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

5) In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

6) All societies have some means of socializing children.

3. Ways of living differ from one society to another and within the same society; indeed each culture is unique.

a. Human beings have the potential to exhibit extremely variable behavior, depending upon their natural and cultural environments; they satisfy their drives and needs differently.

b. Families differ widely from society to society as to how they are organized and as to their functions.

1) Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

c. People in different societies differ as to how they expect people to act and as to what they think good and bad.

4. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, knowledge, and technology.

5. Temperature is affected <u>in part</u> by the distance from the equator.

6. Vegetation is affected <u>in part</u> by temperature and rainfall.

7. Deserts may be caused by too little rain.

8. Trees need more water than grasses do.

9. Peoples of the world are interdependent.

a. The people who live in one community depend upon each other for different goods and services.

b. People in most societies in the world depend on people in other communities for certain goods and services.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined. A specific aspect of a skill or an understanding needed to learn a skill is in plain type.

1. Approaching problem in rational manner.

   Sets up hypotheses.

2. Gathering Information.

   Gains information by studying pictures.

3. Organizing and Analyzing Data and Drawing Conclusions.

   Classifies data.
   Generalizes from data.
   Tests hypotheses against data.
   Applies previously-learned concepts to new data.

4. Geographic Skills.

   a. Has a sense of distance and area.

      Compares areas with known areas.
      Compares distances with known distances.

   b. Has a sense of direction.

      Notices directions in relationship to own town.

   c. Is skilled in interpreting maps and globes.

      Interprets color layer symbols on map in terms of legend.

      Interprets symbols for land and water.

      Tells directions from globes and maps.

   d. Locates places on maps or globe.

   e. Visualizes basic map patterns.

5. Communicates Effectively.

   Presents effective oral reports.

ATTITUDES

1. Is curious about social data.

2. Respects evidence even when it contradicts prejudices and preconceptions.

3. Appreciates and respects cultural contributions of other people, races, and religions. (To be developed by unit as a whole.)

OBJECTIVES	OUTLINE OF CONTENT
S. <u>Compares areas with known areas</u>.	I. The Hausa live in northern Nigeria in Africa.
	A. Africa is a continent east and south of North America. Large areas have a tropical climate. Africa is larger than either North or South America. Continental U.S. without Alaska would fit into Tropical Africa nearly three times.
A. IS CURIOUS ABOUT SOCIAL DATA.	

TEACHING STRATEGIES	EDUCATIONAL MEDIA
Initiatory Activities	
1. Before starting this unit, put up a large unlabeled silhouette of Africa on the bulletin board so that children can become familiar with its shape. Ask them to discover what continent it represents.	Cut-out silhouette of Africa.
2. Pointing to the bulletin board silhouette say: "Today we are going to explore a new continent. What is it called? Can anyone find it on our world map? Can anyone find it on our map of the United States? Why not? What things do you know about Africa?"	World map and U.S. map.
Continue: "I have a box with many pictures. Some of you know some things already about Africa. I would like you to select pictures that will help you share with us the things you may know."	Study prints: Africa, Fideler Visual Teaching.
Have the individual children choose and post so all may see the picture they think illustrates something about Africa. Encourage a brief oral description relating choice to reason for choice. Ask the children to bring pictures relating to Africa from home and allow them to post their own pictures. Accumulate these pictures taking care only to have the children understand the reason for relating the picture to Africa.	

S. Classifies data.

S. Locates places on maps or globe.

S. Interprets symbols for land and water.

3. Have the class arrange the pictures in categories (such as people, housing, animals, environments, etc.). Have a committee mount the pictures in each category on construction paper or on a bulletin board.

   Have the committee explain the folder or display to the class. The children may summarize the reasons for the pictures being in the folder as the format is explained. The folder may be added to as the unit develops.

4. Tell the children: "We are going to become acquainted with a new family who lives in a country in Africa called Nigeria, and we will see if the things we know are enough to help us enjoy getting to know a Nigerian family."

   Start a unit word list to be added to as the unit develops.

   Project filmstrip Africa that shows the diversity of the continent. Emphasize diversity to contradict preconceptions children had.

   Filmstrip: Africa, Fideler Classroom Filmstrips.

Developmental Procedures

5. Place a primary globe before the class. Conduct a review-instruction session with the children in accordance with their knowledge of globe usage. Then divide the class into small groups, each with a globe. Ask the groups to identify the following:

   Primary globes.

   a. African continent
   b. Oceans and seas surrounding the continent
   c. North America
   d. South America
   e. United States, Massachusetts, and Chelmsford
   f. Nigeria, Niger River, and northern part of Nigeria

S. Compares areas with known areas.

S. Tells directions from globes and maps.

S. Has a sense of direction (notices directions in relationship to own town).

S. Compares distances with known distances.

G. Temperature is affected in part by the distance from the equator.

S. Sets up hypotheses.

S. Visualizes basic map patterns.

Understands concept of continent.

B. Nigeria is located in West Central Africa along the coast.

1. Nigeria is a large square country extending far enough inland so that environmental conditions differ from one part of the country to another.

6. Note the part of Nigeria where the people with whom the class is going to become acquainted live. Place a marker on Chelmsford and stretch a yarn marker to northern portion of Nigeria where the new family will live. — Primary globe.

   Ask children to:

   a. Identify direction of the African continent from the North American continent.
   b. Compare sizes of the two continents.
   c. Identify distance of Nigeria from home community. Compare with distances to other families children have studied.

7. With a yarn marker placed along the northern edge of the African continent, circle the globe and cross North America. Find an identifying landmark such as the tip of Cape Cod.

   Similarly show that the people we study in Northern Nigeria will be south of the North American continent. Note relationship to equator. Ask: Will location affect temperature? Why?

8. Continue: "Let us look at the shape of Africa, so we can remember it when we see this shape again." "What is the name we give to a large mass of land?" "Now let us see what part of the continent of Africa is Nigeria." — Transparency of Africa.

   Use colored overlay delineating Nigeria over the African outline.

S. Compares areas with known areas.

Understands site concepts of desert, rainforest, equator, etc.

S. Interprets color layer symbols in terms of legend.

A. RESPECTS EVIDENCE EVEN WHEN IT CONTRADICTS PREJUDICES AND PRECONCEPTIONS.

G. Deserts may be caused by too little water.

a. Nigeria is about 1 1/2 times the size of Texas.

b. Nigeria is sheltered by a land mass to the north and west.

c. The equator runs just south of Nigeria.

d. Part of Nigeria is covered by rainforest, part is a plains area with grass and scrub growth, and the northeastern tip is a desert.

9. Prepare two cut-outs (from an equal-area map) of Nigeria and Texas. Ask: "Which is larger? How much larger?" Now make cut-outs of Nigeria and Massachusetts and have the children compare them in size.	See Appendix for cut-out silhouettes of Nigeria, Texas, and Massachusetts.
10. Using a relief transparency, discuss with the children the meanings of the symbol colors and the equator line. If children are not acquainted with the use of symbol colors, teach their use. Emphasize the use of the legend in reading color symbols. Also enlarge on the significance of the features shown by the symbols.	Sculptural relief transparency of Africa, A. J. Nystrom Company.
Use the map symbols and geographic terms charts if necessary.	Study prints: Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.
Find out if children are surprised by the deserts and grasslands in Africa. Why do you think there are deserts and grasslands here?	

G. Trees need more water than grasses do.

S. Tests hypotheses against data.

S. Generalizes from data.

G. Temperature is affected in part by distance from the equator.

G. Vegetation is affected in part by temperature and rainfall.

11. Now put a different overlay over the outline of Africa or project a new map with the opaque projector. It should show the equator and average temperatures for Kano and Ibadan. On the bulletin board place a map showing the average temperature in Chelmsford and the average temperatures in a few key cities in northern and southern U.S. Ask: "Was your guess about temperatures right? Do you think distance from the equator would be the only thing affecting temperature?" (Perhaps show a picture of a high snow-capped mountain which lies close to the equator in Africa.) Ask: "Have you every visited mountains? What happens to the temperature as you get up high?" (Or perhaps use an example of astronauts and the need for providing them with warmth as they go up in space. Or use an airplane as an example.)

Overlay or map of temperature in Africa.

Map of temperatures in U.S. for bulletin board.

See Appendix for average temperatures.

12. Place Nigeria overlay on projector stage and discuss the climatic conditions which will be found in the area.

Analyze relationship of temperature and rainfall to vegetation areas.

Understands site concepts of lowlands, mountains, lakes, rivers, ocean, seas.

S. Interprets color layer symbols in terms of legend.

S. Interprets map symbols for land and water.

S. Gains information by studying pictures.

2. There is a big river system running through Nigeria from both west and east; these rivers meet and run into the ocean.

   a. The river forms a delta at its mouth.

   b. The Niger River and its tributary, the Benue River, divide Nigeria into three parts: the Northern Region, the Western Region, and the Eastern Region.

3. Topography differs from one part of Nigeria to another.

   a. The seacoast area and the river mouth or delta areas are in lowlands. (This area is rainforest, very humid, and marshy.)

   b. In northern Nigeria the land becomes hilly.

   c. There is a plateau area in North Central Nigeria.

Understands site concepts of landforms and climatic zones.

13. Continue: "Now let's add some different colors to our map of Africa and see if they help us to know something about Nigeria." Use topographical overlay. Discuss topography of Nigeria.

Sculptural relief transparency of Africa, A. J. Nystrom Company.

Ask: "Who can describe for us what we can expect to see in Nigeria?"

Study prints: Africa, Fideler Visual Teaching.

"Do any of our chart pictures show scenes that we would see if we traveled in Nigeria?"

Encourage oral discussion of the pictures. If necessary, use other pictures to illustrate topographical features.

Ask: "What family have you studied which lived in a desert? Near an ocean? Near mountains? Near lakes and rivers?"

14. Possible review activities:

a. Play a question-answer game using information gained from physical features identified in the map experiences.

b. Plan a bulletin board illustrating the geographical skills children acquired and arrange a display.

c. Use ditto maps of Africa and Nigeria. Let each child show directions, water bodies, etc. and, using a legend, make their own topographical and climatic maps. These maps can be made into booklets.

d. Use construction paper to make a jig-saw puzzle of Africa.

S. Visualizes basic map patterns.

S. Compares areas with known areas.

S. Identifies directions from globes and maps.

S. Locates places on maps or a globe.

S. Sets up hypotheses.

S. Gains information by studying pictures.

S. Tests hypotheses against data.

C. Hausaland lies north of this plateau in a great plains area.

1. Hausaland is in Northern Nigeria. It stretches up to the southern fringes of the Sahara Desert.

2. The climate is hot and dry from November through April. It is rainy from May through October. The climate is very pleasant, especially during the dry season.

3. The countryside is typically plains area with miles of grasslands or savannahs. The sandy soil is utilized to grow crops such as peanuts and cotton.

4. In January and February the dry dust-laden wind blows from the Sahara. Temperatures drop to 50 degrees before dawn. Everyone goes about enveloped in all the robes he possesses -- also wrapped in blankets. The people huddle against the walls in the glow of the sun for warmth.

e. Use ditto silhouettes of different land areas for each child to identify and label.

f. Play a question-answer game requesting directions from a given point in the experience area to another point in the experience area.

15. Have children identify Nigeria on a wall map. Draw a line around Hausaland (northern Nigeria). Or project the transparencies of Africa and Nigeria and use string to outline Hausaland on the transparency outline. Place a dot or star on the location of Kano and recall these positions to the children as the homeland of the people they are going to learn about.

Map of Africa or map of world.

16. Recall the decisions about the climate and appearance of the country. Speak of the probable comfort or discomfort of the people who live in the climate of Hausland. Divide the class into groups of three. Give them three minutes to list things they think would be true of this area.

17. Show film Let's Be Friends in Nigeria. This is a good introduction to the whole country of Nigeria and is done in colorful story form. Ask groups to check items on their lists.

Film: Let's Be Friends in Nigeria, Associated Instructional Materials.

5. The dust fogs the air with a yellow-gray mist and the whole atmosphere appears colored. It is very unpleasant and stings the face unless covered. The Sahara wind is the harmattan.

S. Gains information by studying pictures.

S. Tests hypotheses against data.

18. Using slides or pictures ask children to test their hypotheses again.

Slides of Hausaland or pictures from National Geographic as follows:

"Kano," Sept.,1956, pp. 342-343.
"City Gate and Mud Wall," Sept., 1956, p.345.
"Street Scene," Aug.,1953 p. 153.
"Desert Scene," Sept., 1956, p. 355.

19. Ask: "Are all the parts of the United States the same?" Referring to the film, slides, and pictures, point out that in a similar way Nigeria has very different living conditions within very short distances, but the people are all Nigerian even though they seem different to each other and to us because of the different circumstances in which they live.

Allen, Africa, p. 138.

20. Place related picture books on the reading table. Encourage the children to study the pictures and help them distinguish between the many African tribes they will find and the Hausa.

Available books about Nigeria and Africa (See suggestions in the bibliography.).

21. To give children a brief overview of life in Hausaland, project the film Hausa Village. Do not dwell too long on what is shown in the film at this time. (Note: Although this film was produced by the British Information Service in 1947, significant changes have not occurred in village activities.)

Film: Hausa Village, British Information Service, Contemporary Films.

21. From the book Getting to Know Nigeria assign very short reports to able students. Pages 46 to the end of the book are concerned with the Hausa people. The material is excellent for supplementing details. Other resource materials may also be used. Subjects for reports might include:

    Burning the Fields
    Raising Guinea Corn
    Going to School
    Playtime in Hausaland

    Before pupils begin work on reports, discuss ways of preparing and presenting reports.

    N. B. Second grade children may not be familiar with giving reports. Take the time now to give a detailed outline of what should be included.

    (The appropriate places for these reports are indicated in the column under teaching strategies.)

22. Have several other children, who may not be able to give reports, study pictures in books on Nigeria and Africa and lead discussions of these pictures at the appropriate points in the unit as indicated in the column under teaching strategies.

    Film-loops may also be used by children in groups.

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may also be used by children in groups.

Profile of Nigeria: page 7 shows a village compound that will lend itself to a discussion led by a child.
Profile of Nigeria: page 24 shows a group cooperating in constructing a mud house.
Tropical Africa gives an excellent view of compound. One page shows Koranic scholars.
Agossou Boy of Africa: pages 20-23 show the preparation of cassava balls.
Film-Loops: Africans of the River Niger Series, Ealing Film-Loops.

G. Every culture must provide for the satisfaction of the elementary biological requirements.

G. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, knowledge, and technology.

S. Classifies data.

S. Generalizes from data.

G. Ways of living differ from one society to another.

II. The Hausa live in houses and towns which are very different from ours.

A. The houses in Kano are constructed of mud-dried brick.

1. The brick walls are permanent, and are coated inside and out with a plaster made of mud. The mud comes from pits and excavations inside the city walls.

2. Wood is a precious commodity. The supports for the roofs and doorways are palm-trunks. There are few windows. The walls tend to be thick (2 ft.) and this insulates from the heat.

3. Spouts of tin or terra cotta jut like guns from the rooftops. They are gutters to carry off the floods of the rainy season.

4. Some of the homes are whitewashed or painted. Some of the fancier buildings are decorated with intricate patterns.

23. Using the film-loop Building a House and the slides of Haus buildings, work with the children to help them discover tha the houses and the environment in Hausaland are similar. Reshow media to help with this identity. Ask why. Explain that the reason for the houses looking like this is that the are made out of mud. Tell the children how both the city a country houses are made. Ask: "Did you see many trees in the pictures? Where do the people go to get out of the sun Can you imagine what would happen to these houses if it rai for many days? Would it be practical to build a mud house live in where we live? Do you think Americans of today cou build such houses in Hausaland if they lived there? Why or why not?"

    Discuss the homes along the river in similar fashion.

24. Have the child who is prepared to do so lead the discussion on the picture showing the construction of a mud house in Profile of Nigeria.

25. Project sound filmstrip Nigeria: What You'd See There, Part Focus attention on the homes, public buildings, and construc tion of buildings emphasizing the contrast of old and new.

26. For comparative purposes project film Homes Around the World

g the film-loop Building a House and the slides of Hausa dings, work with the children to help them discover that houses and the environment in Hausaland are similar. ow media to help with this identity. Ask why. Explain the reason for the houses looking like this is that they made out of mud. Tell the children how both the city and try houses are made. Ask: "Did you see many trees in pictures? Where do the people go to get out of the sun? you imagine what would happen to these houses if it rained many days? Would it be practical to build a mud house to in where we live? Do you think Americans of today could such houses in Hausaland if they lived there? Why or not?"

Film-Loop: Building a House, Ealing Film-Loops.

Slides of Hausa buildings.

ss the homes along the river in similar fashion.

the child who is prepared to do so lead the discussion e picture showing the construction of a mud house in le of Nigeria.

ct sound filmstrip Nigeria: What You'd See There, Part I. attention on the homes, public buildings, and construc- of buildings emphasizing the contrast of old and new.

Sound Filmstrip: Nigeria: What You'd See There, Bailey Films, Film Associates.

omparative purposes project film Homes Around the World.

Film: Homes Around the World, Universal Education and Visual Arts.

B. The compound system of
in the cities and the
building is a complicat
connecting walls, and
ings.

S. Gains information by studying pictures.

C. Kano is both an 'old'

1. The old city is mar
structed to a depth
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S. Generalizes from data.

2. Expansion of the gr
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S. Generalizes from data.

D. The country villages ar
are less sophisticated.

1. Guinea corn stalks
lashed together and
This basic "fence"
plaster that is app
surface inside and

2. The roofs are thatc
of the environment

a. They are constr
and made again
together in a c
The layers of t
framework and b

b. Several members
the completed r
it down.

B. The compound system of householding is carried out in the cities and the result of the helter-skelter building is a complicated maze of crooked streets, connecting walls, and heterogeneous-shaped buildings.

nformation by pictures.

C. Kano is both an 'old' and a 'new' city.

1. The old city is marked by a wall of mud constructed to a depth of 40 feet. There are 15 gates of entry through the wall. The wall dates from Kano's 1000 year past and at one time contained terraces to accommodate guardsmen. There is no two-story house construction.

zes from data.

2. Expansion of the growing population has been around the old city. The population approximates 1,000,000 in the city proper, with 3,000,000 people in the area.

zes from data.

D. The country villages and scattered farm compounds are less sophisticated.

1. Guinea corn stalks are cut to uniform lengths, lashed together and stood upright in a circle. This basic "fence" forms the support for a mud plaster that is applied by hand over the entire surface inside and out.

2. The roofs are thatch made of a convenient material of the environment -- palm leaves or long grass.

a. They are constructed separately from the walls and made again of Guinea corn stalks lashed together in a circular shape with a cone center. The layers of thatch are applied over this framework and bound to the stalks underneath.

b. Several members of the family gather round the completed roof, lift it in place and lash it down.

27. Have the children who have prepared to do so lead the discussion of the pictures of compounds in Tropical Africa and Profile of Nigeria.

28. Show the film Africa in Miniature which is an excellent introduction to Kano or the frames on Kano in the filmstrip How People Live in Kano, Nigeria and Nairobi, Kenya.

Film: Africa in Miniature, Associated Film Service.

Filmstrip: How People Live in Kano, Nigeria and Nairobi, Kenya.

29. Tell pupils just a little more about Kano and then describe how the villages differ from Kano. (Use ideas from content outline.) Then begin the following activity.

Model a replica of Kano out of brown modeling clay. Make plans to construct a "table city," adding trees and people.

30. Have children complete the following worksheets:

a. Reading page for children about Hausa houses
b. Comparing Chelmsford homes with Hausa
c. Hausa huts

See Appendix for worksheets.

3. Huts of this type are compartmentalized by Guinea corn stalk fences in accordance with the need for privacy.

4. The entire compound is surrounded by a fence of the stalks, or by a mud fence, which is considered a symbol of higher status.

E. Construction time for either of these types of homes is short. Three days is average. The cooperative efforts of the large family circle make quick work of all the Hausa chores, and home construction is included in this effort. It is shared by the principal, his male relatives, bond-friends, acquaintances and the boys who are old enough to give service in the undertaking.

III. The Hausa are farmers and craftsmen, and they carry on extensive trade among themselves and with others.

A. The Hausa people are very gregarious. Their daily life overflows the home area into the communal patterns characterized by the regular attendance at market that serves as both an economic and social center.

G. The peoples of the world are interdependent. (The people who live in one community depend upon each other for different goods and and service.)

G. Ways of living differ from one society to another.

S. Gains information by studying pictures.

A. IS CURIOUS ABOUT SOCIAL DATA.

31. Complete the Hausa table city out of clay. Add people, animals, and trees.

After children have attempted their construction, help them discover the reasons for success and failure. Do not insist on success. Help them to generalize the problems and skills necessary to make homes of mud.

32. Today we are going to look again at pictures of the Hausa people and find many things about the way they live in their land in the sun.

Show sound filmstrip, slides, or pictures reviewing those shown earlier of Hausa towns and cities. Encourage discussion as they are shown. Compare conditions with those in children's own communities and in other places children have studied. Help children to "read" each picture and to draw inferences from it. (e.g. Absence of trees indicates little water.) Ask questions such as: Do these markets remind you of any other markets? (perhaps in Moscow) What kinds of transportation do the Hausa people have? Are there any indication of electricity? etc.

Sound Filmstrip: Nigeria: What You'd See There, Part Two, Bailey Films, Film Associates.

Slides of market place.

Pictures from National Geographic as follows:
- City gate showing loaded donkey--Aug., 1953, p. 149.
- Girls shopping-- Aug., 1953, p.156.
- Child carrying cakes, head coverings on sale on table -- Aug., 1953, p.156.
- Boys and men of various ages -- May, 1944.
- People posing for pictures -- Aug., 1953, p.152.
- Fountain and laundry -- Sept., 1956, p.351

1. The economic interchange has been successful for many centuries. The first Europeans to "discover" Kano were amazed at the thriving city.

2. The economic interchange is based on a balanced operation of a 3-point system.

    (1) Agriculture

    (2) Craftsmanship and Service Specialties

    (3) Trade

- Roof for house -- made of corn-stalks -- Sept., 1956, p.360.
- Boys carrying Guinea corn -- Sept., 1956, p. 363.
- First-class market -- May, 1944.
- Third-class market on ground and tables -- May, 1944.
- Itinerant merchant -- May, 1944.
- Hausa girl with wares on head (thatched roof and girl indicate it is second-class market) -- Sept., 1956, p. 349.
- Dye pits of Kano -- Aug., 1953, pp. 158, 159.
- Taffy pull -- Sept., 1956, p.364.
- Pyramid of peanuts -- Aug., 1953, p.154.

33. Plan to read the story The Hausa Community in several parts. The pictures just shown will reinforce the story and may be repeated to help clarify details the children notice. Draw on content outline for questions to ask and answers to questions the children may raise. Leave details of family relationships for later in the unit. Add other information from content outline.

See Appendix for story.

B. The Hausa raise many farm products.

1. Agricultural products are transported in small size lots, usually limited to the load capacity of animals or the farm worker himself. Donkeys are the common beasts of burden.

G. People living in a particular physical environment or in similar environments use the environment according tc their cultural values, knowledge, and technology.

2. The Hausa fields are orderly and cultivated for reuse. This refinement is unusual in this part of Africa, for the generally accepted procedure is to clear underbrush and make small patches of food crops. Land cultivation does not pass from family possession, since rights to field areas are the priority of the previous cultivator. A joint family organized for farming is called gandu.

3. The Hausa farmers produce enough for their own subsistence, for local marketing and for exchange with outside markets. They also produce ground-nuts on an export basis, and this commodity is one of the products exported from Nigeria.

34. Collect realia and products of Nigeria for display.

35. Have the child who has prepared a brief report on "Raising Guinea Corn" present it at this time. Ask: "How do you think agricultural products are taken to markets?" Show pictures again or refer to sound filmstrip.

36. Have the child who has prepared a brief report on "Burning the Fields" present it at this time. Tell pupils about possession of fields by joint family. Then tell children about how many Africans move from place to place, slashing and burning in order to grow crops. Ask: "How does the Hausa system compare with the slash and burn system? Why do you think they are different?"

37. Project the film-loop River Bank Village to show the products that one village produces.

Film-Loop: River Bank Village, Ealing Film-Loops.

C. The Hausa are skilled craftsmen.

1. They make cotton cloth.

2. They make leather goods.

3. They make iron and silver products.

S. Generalizes from data.

G. Ways of living differ from one society to another.

D. Women play an important role in the economic life of the Hausa.

38. Read for pleasure "Wikki, the Weaver" pp. 18-23 in Tales from the Story Hat. Relate to the wide-range practice of weaving in all of West Africa as well as Nigeria.

Aardema, Tales from the Story Hat, pp. 18-23.

Dramatize the story. Have a child tell about the custom of the Story Hat.

39. Project film Hausa Village again. Ask children to categorize jobs and roles in family.

Film: Hausa Village, Contemporary Films.

40. Have children complete worksheets relating to work.

See Appendix for worksheets.

41. Have each child draw and color a picture depicting some phase that interests him about Hausaland. Have each child title and write a descriptive sentence or paragraph about his picture. Post pictures in the room. Or choose those showing new ideas and mount them on the flip chart. Or, ask capable children to illustrate some of the new facts about Hausa people and mount the pictures on the chart. Or children could work in groups to make a mural.

42. Comparison pictures can be drawn to show the differences between the Hausa society and our own. Begin a series of these now and continue the activity as the unit progresses. A class mural might also provide this contrast.

43. Review from the story The Hausa Community or the film Hausa Village the various tasks done by women. Then have the child who has prepared to do so lead the discussion of the picture on the preparation of cassava balls in Agossou, Boy of Africa.

44. Project the film-loop Preparing a Meal. It shows the many steps the women must go through to prepare the daily meal.

Film-Loop: Preparing A Meal, Ealing Film-Loops.

G. Families in all societies delegate different responsibilities and rights (or specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

1. Women contribute to the economic structure by their continual production of woven cloth.

2. Women are also allowed to carry on a small private financial venture through their sale of household necessities, such as herbs, chickens, vegetables, fried cakes, honey, trinkets, etc. If the mother is confined (by Purdah) to her home, she prepares the items for her children to sell. Children bring the coins home to her, and she alots from this exchange coins for the children's use. This includes the expense of small purchases she may wish them to make.

S. Sets up hypotheses and tests against data.

IV. Hausa children have less formal education than American children have.

G. All societies have some means of socializing children.

A. Children are allowed a great deal of freedom and initiative in their marketing ventures. Generosity marks this private exchange between mother and children. A child would be "teased" about a poor bargain rather than punished.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

B. On the whole, children are rather free to do as they like. They are not expected to work very diligently until approaching adolescence. Hausa children accompany adults, and thus learn the skills of Hausa life by example.

G. In almost all societies some aspects of the socialization of children is entrusted to people outside the child's family.

C. Formal education is done by a Koranic scholar or Malem.

1. Boys and occasionally girls are sent to study under these scholars. The services are contracted for by the adult (male) in charge of the education of the boy. This may be the boy's father or a sponsor.

45. Ask: "How do you think Hausa children learn to farm, make other products, or do the various jobs done by women? Why do you think they act the way in which they do? Do you think they learn these things in school? Why or why not?" Discuss briefly, setting up hypotheses. Now elaborate upon the informal education and freedom of children. (See background paper.) Project filmstrip Moslem Children of Africa. Have pupils check their hypotheses against this data.

Filmstrip: Moslem Children of Africa, Eye Gate House.

46. Have the child who has prepared a brief report on "Going to School" present it at this time.

47. Have children complete worksheet "Hausa Children."

See Appendix for worksheet.

2. The objective of the Koran school is to learn to recite the Koran passages and to be instructed in the meanings of the faith.

3. All classes after grade four are conducted in English, the official government language. Students may have a background of more than 200 tribal dialects.

S. Generalizes from data.

4. An estimated five percent of the children attend school. Most parents are illiterate and do not see a value in education. However, the number of schools and school attendance are increasing.

C. The family is a basic social group found in all societies; all societies have some kind of family life.

V. The Hausa family includes a man and his wives and all their children and perhaps several of the man's brothers and their wives. The adults live in separate houses within a compound.

G. Human beings have the potential to exhibit extremely variable behavior, depending upon their natural and cultural environment; they satisfy their drives and needs differently.

A. The household occupies a single compound, or gida.

1. This is a rectangular enclosure which may be surrounded by mud walls, if the owner is wealthy, or by guinea-corn stalks.

2. The inner court contains a sleeping hut for the father and separate huts for each wife and her children.

48. Have the child who has prepared to do so lead the discussion of the picture of the Koranic scholars in Tropical Africa.

49. Try reading a lesson together in unison, as the Hausa repeat the Koran. Teach a short poem using this method (teacher reciting a line and the children repeating). Practice chanting the poem, using a different voice pitch for each line.

50. Ask: "What language do you think the children will speak in schools?" Now tell class it is English after grade four. Explain why. Have the class listen to some folk tales that Hausa children would enjoy in school.

Courlander, The Hat Shaking Dance and Other Ashanti Tales.

Aardema, Tales from the Story Hat.

Hi Neighbor, pp.8-9.

Courlander and Herzog, The Cow-Tail Switch and Other West African Stories, pp. 87-104.

Recording: Folk Tales from West Africa, Folkways Scholastic Records.

51. On the chalkboard draw a circle graph showing the proportion of Hausa children who attend school. Ask: "How does this compare with children in our town? Why do you think so few children attend school?" Then point out that the number of schools is being increased.

See Appendix for sample circle graph.

52. Using the background paper, prepare a plan for a typical family compound. Say: "Today we will go to the home of a Hausa family to visit. We have said that a Hausa family will be many fathers, mothers, uncles, cousins, aunts and grandparents. Do you suppose they all live in the same house? Or do they live next door to each other? They really live both in the same house and next door to each other; and, to be both, it must be a special way!"

Flannel board and flannel cut-outs of circles and squares.

See Appendix for sample compound.

Slide of compound or Nat'l Geographic, pp. 342, Sept., 1956 (compound surrounded by walls)

Nat'l Geographic, Aug.,1953, p.153 (Kano compound).

a. The cooking is done in the women's huts and transported to the husband's hut if he chooses to eat his meal there.

b. One wife is the "working wife" for two days. The working wife is responsible for the husband's meals as well as her own children's care.

G. Families differ widely from society to society as to how they are organized.

3. The inner compound may consist of huts for this primary family unit, or may contain partitioned sections for close male relatives of the head of the household and their families.

a. The sons of marriageable age may bring their first wife to the father's compound before establishing his own home.

b. Brothers of the head of the household may occupy a portion of the compound.

G. Families in all societies delegate different responsibilities and rights (or specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

B. The entry into adulthood marks the time when the child becomes a person of status.

1. In the case of women, it is the time when she can command enough respect to have a home built for her.

a. The hut is her own domain (subject to her husband's authority) and serves as the place from which the woman may engage in the social customs which occupy so much of the adult Hausa life.

"The Hausa family lives in a compound. I will show you how a compound is made and we will find that it can be made bigger as a family gets bigger. I have some circles and strips of paper. The circles will stand for huts in the compound. The strips will stand for the fences of mud or Guinea corn stalks. Our compound will be a farmer's home, and we will start by making one household."

Place the father's hut on the flannel board and procede to illustrate the inner courtyard, showing two or three "huts" and the sheltering "fence." Identify the dwellings in accordance with your plan for explaining the family relationships.

For example, say: "This stands for the house of the first wife to come to live in the compound. The husband will built it close to his hut. Often in Hausaland the fathers will take another wife to live in the compound and when he does, he will build another hut for her. This is the way in which the Hausa people provide all the women and children with a home, for if the women did not share the compound in this way, they would not have a place to live."

Arrange to see the videotape A Visit to a Hausa Compound. Videotape: A Visit to a Hausa Compound, Chelmsford ITV.

53. Role playing is another way to show the compound set-up involving the children. The father's hut could be a box in the center of the room. A boy could sit in the box and act as chief. Each wife he takes could sit in her box around him.

54. Project and discuss the film Hausa Marriage to show the preparations that are made for a new couple's home in Hausaland. Film: Hausa Marriage, (HAUSA VILLAGE, Part 2) Contemporary Films.

55. Ask: "Do you remember who we said built the houses, did the farming and went to the markets to bring home food? It is the men who do these things, and a Hausa woman feels very sad and ashamed if she does not have a hut in a compound to live in and a man to see to it there is a home and food for her."

"Do you think it would cost a husband more to have two wives and their children to take care of than only have one wife?"

b. She is now able to engage in the important status identifying symbols such as sponsorships, formal bond-friendships, adoption of children, and arranging marriages.

c. To not have a dwelling place of her own is unthinkable for she is then without the domain necessary for her to conduct the feminine role activities which will establish her in an influential position.

2. In a similar manner the young male is able to establish his place in society by building his compound and enlarging it as he can afford to support a larger family. He is also in a position to engage in influential friendships with their ritual gift exchange.

G. Ways of living differ from one society to another.

C. In addition to the living quarters there will be a walled fore-court.

1. There is an entrance hut with a conical thatched roof which leads into the fore-court.

a. This hut may be larger than the sleeping huts as it serves as a gathering place for the men and older boys, and as a place to entertain visitors.

"Yes, it would, and in Hausaland the larger a father's compound the richer a man he is. The wives are very proud to live in the compound of a rich man and so are glad when the compound has to be built larger."

"There is another reason why this is a good way for the Hausa to live. There is much work to be done in a compound to keep it clean, prepare the food and weave cloth for clothing. Where there are many women and girls to do this work, it will be easier for all, just as it is easier for many men to work together."

"Do you know one thing the children do outside the compound to help their mothers? (recall the marketing role) They do many things at home to help, too. Each child lives in the hut of his mother. Here he will have his own bed and eat his meals. When day comes, the children will have things to do."

56. Project the filmstrip Kofi, An African Boy. Ask children to pretend that they are Kofi. Have them write a letter to a friend describing one of their experiences.

Filmstrip: Kofi, An African Boy, McGraw-Hill Films.

57. Describe a typical day using the background paper.

58. Choose a child to act as the father. He may choose three wives, the children, etc. Have them role-play the morning activities of a compound (e.g. pounding corn, going to fields, serving food, getting ready for market, etc.). With a little imagination, turn the classroom or gym into a compound.

Use the cardboard boxes mentioned earlier to serve as huts.

Now add the outer court and entry gate to the plan of the compound. Tell the children that sometimes there is a hut instead of a gate. Describe the function of the outer court and entry hut.

b. If the men choose, they eat their meals together here and are served by the oldest son. The children will also bring water in basins for the men to wash in following the meal.

2. Around the walls of this outer court will be one or more thatch-covered huts where adolescent boys of the household or guests may sleep.

3. Entrance into the interior of the compound may be through a succession of fore-courts, through another hut, or through a gap in the fence.

S. Generalizes from data.

G. In all societies people are expected to behave in certain ways and are expected not to behave in other ways and to believe that certain things are good and certain things are bad.

D. Women are hardly ever completely secluded. They may visit friends in other compounds at night, or go escorted (face covered) to visit relatives in other villages on important family occasions.

1. Since the marriage, birth, and other formal arrangements are made by women, such trips are necessary and often are accompanied with customs of great importance.

2. The women communicate with the men of their immediate families, with other women in visiting, on family occasions and bond-friendships.

3. This compound is the typical Muslim Hausa family living situation and dominates the Hausa culture. There are, however, Christian Hausa and some influence from a pagan past. Women from these other religious influences are not confined and will be seen in the market and in public without the face veil. Recent modernization has served to break down the isolation of women, and schools function in sections of the Hausa country for girls as well as boys.

Ask: "Who can go into the inner court of the compound? Who cannot go in? (Let children guess.) Can you guess if there are any family members who cannot go out of the compound anytime they want to? Who might they be?" (Children may guess children or women or both. Then tell them about the inner compound and what is expected of women.)

59. Explain the situations under which women can leave their compounds and to whom they can communicate. Explain also that girls are free to go about with their activities until they are old enough to marry and have their own hut in their husband's compound. Now ask: "Why do you think it is so important for children to help their mothers in the chores outside the compound, such as marketing, bringing water, running errands, taking lunch to the men, etc.?"

In explaining Purdah, use as much material as is appropriate for the class, drawing from the background paper.

Ask: "Do we have rules about how children should behave? About how women should behave? About how men should behave? How do our rules about women compare with those for Hausa women?

60. Give the children the worksheet showing a picture of a Hausa woman with calabashes on her head. Let them make up their own story about where she is going.

See Appendix for worksheet.

G. Although the family as a basic social group is found in all societies, families differ widely from society to society as to how they are organized (or in their structure.

E. The extended family will include married brothers of the household head and their children.

1. The related men of the grandfather's family are all called "grandfather," and the men of the father's generation are called "father." Likewise with grandmothers and aunts. One behaves in a similar manner toward these "fathers," "grandfathers," etc. as toward one's own father. In addition, one owes duties of respect to these family members as well as to one's biological parents.

2. A child considers all of his own generation (in this interrelated family) to be his brothers and sisters.

G. Certain family functions are found in almost all societies (e.g. affectional function).

61. Ask: "If we put several compounds together, what kind of community would we have?" Review village and city concepts, noting that the family compounds are made in all three community types.

Illustrate on chalkboard by diagram the way in which the village will enlarge as the family units increase. Speculate with the children probable conditions under which new households will be added and recall with them the comparative ease of construction of the mud huts. Discuss the skills required to make a mud house in three days and recall experiences of children in their trials with miniature hut construction.

Invent a numerical situation by suggesting a number of Hausa men in a compound -- their wives and children, etc. Help the children to arrive at a figure representative of the number of people in a Hausa household.

Use the same number as children in your class. Set up husband, wives, children, etc. Involve the children and have them think of their class as the size of one Hausa household.

Ask: "Do you think that these people who live in one compound will be all of the family? Can you tell me why?"

Continue: "The Hausa boys and girls may have their 'family' living in as many as 40 compounds. Hausa children will know their real mother and father, but they have a different way from ours of thinking about their uncles, aunts, and cousins. The Hausa children will feel very close to their aunts and uncles and will think of them as their 'fathers' and 'mothers' too.

"Instead of thinking of the other children in the compounds of their family as 'cousins' they will feel more like brothers and sisters. For all the Hausa children this is a good family to have with many fathers to work for them and many brothers and sisters to grow up with."

Have the class get used to calling each other Brother, Sister, Mother or Father. Make sure there is more than one of each to establish the idea of the extended family.

G. Ways of living differ from one society to another and within the same society; indeed each culture is unique.

G. Within the family group parents, older siblings and other relatives direct expectations toward the child; these are reinforced with positive and negative sanctions.

G. Human beings everywhere have acquired needs for positive affect (affection) and interaction with other human beings (gregariousness).

3. Fighting, quarreling, and hitting is not uncommon between siblings. Parents often regard this with amused tolerance. There is also much good-natured verbal abuse and teasing between adults and children.

4. Adoption is prevalent, and it is common for a barren woman or those who have no children living with them at the time to adopt a child.

   a. Such arrangements may be formal and include ritual sponsorships, or may be informal and only be a prolonged visit.

   b. If the adoption is solomized by a formal ritual, it is permanet and requires duties of obligation on the part of both parties including important rites of passage (as marriage arrangements) and ceremonial servitude and gift giving.

62. Ask: "Do you think all Hausa families are the same?" Point out that many include a husband and only one wife. "Why might this be? Would families in larger cities live in the same ways that families do in the small towns? Why or why not?"

63. Ask: "What do you think would be the way in which people get along together with so many brothers and sisters? Do you think there would be much teasing and fighting with so many brothers and sisters? What do we know already about the way in which the family works together?"

"Who teaches the children what are 'good' and 'bad' things to do? How do you learn what is 'good' and 'bad?' What happens in your family if there is quarreling or teasing among brothers and sisters?"

64. Ask: "If you were a Hausa child and you were tired of being teased and hit by the other children you lived with, can you think of something you could do to get away from them? Could you go to someone else's hut? Do you think that Hausa children ever go to live with someone else for a while?" (Tell children about widespread adoption.)

Ask: "Do you think that Hausa children would ever feel unwanted or as though nobody loved them? Would these boys and girls ever be lonesome because they had no one to play with?"

5. Because of the close proximity of the people living in the compound, there is little privacy. This emphasizes the importance of the mother's hut and the regulations for entering it. The sanctity of the dwelling is respected second only in the compound to the authority of the head man. This allows a place of retirement to control one's feelings and prepare for social engagements and obligations. The private expression of feelings and emotions is taken care of inside the domain of the women.

65. Ask: "Do you ever like to go off by yourself to be alone? Suppose you were a Hausa man or child. How could you get off by yourself? Why would it be more difficult for Hausa women to get off by themselves?" (Now tell children about the regulations for going into the mother's hut.)

66. Read the children the story "Slough Dog" from Tales From the Story Hat. Help them appreciate the earthy justice of the situation. This story will help establish the lines of privilege and authority in Hausa life. Will point out community sanctions and help establish an appreciation of the sense of humor the people possess.

Aardema, Tales From the Story Hat.

67. Show film African Girl . . . Malobi. This is an excellent representation of the child's role in village life.

Film: African Girl . . . Malobi, Atlantis Productions, Film Associates.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect and gregariousness and for relaxation from work.

G. Human beings exhibit the same kinds of emotions, although they may express them in different ways and the emotions may be aroused by different things.

VI. The Hausa love celebrations.

A. The Hausa use professional praise singers on many occasions.

1. Praise singers are professional craftsmen in Hausa culture. Every occasion is considered one that merits the presence of drummers and singers. This includes marriages, returning home from visits, recognition of sponsorships, deaths, beginning and end of holy seasons, processions of State, assumptions of titles. As responsibilities are assumed or social titles are bestowed, everyone has his praises sung.

2. The praise singers lead the processions, big and little that mark Hausa life. Arrangements are made by the event sponsor. The pay is generous, and usually includes a gay cloth for a turban or an embroidered blouse.

3. In addition, it is a common practice for the women to join in the celebrations by drumming on their calabashes. This drumming is done with sticks on upturned calabashes which float in larger calabashes filled with water. This drumming is part of the traditional way in which Hausa women celebrate festive occasions. The tones produced can be made to "talk" and express moods of joy or sadness. In this way it acts as a communication medium to tell others of occurances in the particular hut or compound.

68. Say: "Hausa children and adults have many friends, just as we do. They give each other presents, visit with each other, have parties. They have another way of showing that they like each other. The friend who is oldest will have a big celebration with special food and decorations. He will arrange for some very special entertainment. People called "praise singers" will be asked to come to the celebration and bring drums and musical instruments. The leading drummer will make up a song about the friends and sing it to them. He will sing the "praises" of each one of them and will make a poem about how happy they will be because of their friendship. The other praise singers will learn the song and play and sing it with the leader. The women guests will join in the song, clap their hands with the drum beat and everyone is made happy. Women join in the celebration by drumming on calabashes." (Explain use.)

Hi Neighbor: Chile, Greece, Ethiopia, Nigeria, Thailand, p. 11.

Now discuss the importance of the party. Ask: "Do you think that the drummers are paid to be "praise singers?" How would this make the two friends feel, to be praised in song?"

"Can you think of any other time besides celebrating a special friendship that the Hausa people would want praise singers to come to help them celebrate?"

Consider these occasions. List them on the chart.

B. The Hausa love celebrations and are very adept to "creating an occasion" whenever they get together. The chief occasions observed each year are the Sallah festivals observed after the long fast of Ramadan (Moslem).

1. For this festival the whole populace dress in new "cloth" and the men and older boys drape themselves in new yigas. If the family is poor there is a great scrambling to trade and borrow gay clothing. Their animals also receive the best trappings the family can manage.

2. They arise at daybreak on the day of fast-breaking and pour into the capital cities. Kano is the center point. There are over 3,000,000 people living within a 30-mile radius of Kano.

3. Their feasting demands a ram or goat for barbecuing whole.

4. The grand occasion lasts for several days and is highlighted by the processions for the Emir, who is political potentate as well as religious leader for the area.

   a. The Emir will be resplendent in a highly ornate riga, cloak and turban. He will be mounted on the finest stallion arrayed with ornate saddle and trappings. He is always shaded by a huge colored umbrella held aloft by servants.

69. Say: "Now let us look at the Hausa people at a time when they put away all their work and have an important holiday.

Show pictures of celebrations or refer to the wedding celebration shown in Hausa Marriage. Use the content outline to describe the events. Encourage observations and comments.

Ask: "Do you think that the Hausa men will be dressed like this every day? If it is so hot, why will the people put on so many robes and turbans?"

"Can you give a reason for the umbrella being placed over the Emir?"

"Do you think that the praise singers would have a busy day when a celebration is held? Why?"

"Would a horse be a good gift in Hausaland?"

"Do you suppose that anyone is at home on the day of this celebration?"

Use slides or pictures from National Geographic as follows:

- Opening of a Parliament with chiefs in robes -- Aug., 1953, p. 147.
- Trumpeters herald arrival of chiefs -- Sept., 1956, p. 332.
- Emir on parade -- Sept., 1956, pp. 334-335.
- Hausa horsemen -- Sept., 1956, pp. 336-338.

70. Dress an "Emir" and his entourage. Have the children bring lengths of material from home and costume the participants. Dramatize a "pretend" procession. Practice accompanying the poem from Playtime in Africa. You may have your own classroom celebration. Each child could participate. Choose praise singers, a chief, musicians, high officials, etc. The members can parade around the room and then the chief can address all of the people. The celebration could be extended by the "women" of the compound serving typical Hausa-type food such as peanuts, almond nougat, or chocolate.

Playtime in Africa, pp. 40-43.

Hi Neighbor, pp. 10, 13.

b. He is guarded by an honor guard of equally brilliant horsemen and his progress is announced by trumpeters.

c. He is escorted by every male citizen who has a mount -- from bicyclers (which form unofficial forerunners) to the stallion-mounted elite headsmen of the district. These men ride shoulder to shoulder according to a strict protocol of importance. This escort of headsmen may number several hundred.

5. The people are amused by musicians, impromptu dances, visiting old friends, and antics of the natural comedians in the crowd. Stunts by stilt walkers is a popular skill in Nigeria. Jugglers are plentiful and bicycle tricks are challenges for the less skillful.

C. Recent celebrations have been held on more political occasions.

1. At the opening of parliament, the Nigerians again parade in full tribal regalia.

2. The advent of independence including the visit of Queen Elizabeth, was an event of world-renouned splendor. (See National Geographic, Sept., 1956.)

3. Nigeria is now a free nation. Their Independence Day is October 1 and our Independence Day is July 4. Many modern innovations have been introduced. The Hausa people are proud of their part of Nigeria and keep their colorful festivals as we have seen them in our slides. For state occasions, the chieftains still wear the traditional gown and riga, but many of the statesmen will wear a western business suit after the days of the ceremony are over.

71. Make a flag of Nigeria and mount in the classroom. Ask children what they think the colors stand for. Explain the meaning of the colors. Green represents the great agricultural wealth and white stands for peace and unity.

72. Ask: "Do you think the Hausa chiefs always wear the traditional dress? Show pictures of them in modern dress or tell children about changes in dress. Also tell children about other changes taking place among the Hausa.

    Show filmstrip Profile of Nigeria.

Filmstrip: Profile of Nigeria, School Film Service.

73. Arrange to see the videotape on the music of Nigeria or teach the children "The Uncertainties of Life" or "Otube Oma."

Recording: Folk Songs of Africa, Bowmar Records.

Videotape: Nigerian Songs, Chelmsford ITV.

See Appendix for songs.

S. Applies previously-learned concepts and generalizations.

VII. Hausa children play at many types of activities.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

G. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, knowledge, and technology.

74. Say: "Now that we have learned about the Hausa family, can you think of any games that the children will play?" Sutherland, Playtime in Africa.

Discuss the probability of playing house or market or making things out of gourds or stalks, etc.

If the idea of playing "procession" has been presented, confirm this as correct, if not suggested, then introduce the idea. Show the picture of the children playing "procession" in Playtime in Africa. Read the poem. Discuss with the children the similar way they make processions and play "parade."

75. Have the child who has prepared a brief report on "Playtime in Hausaland" present it at this time. Use other examples from Playtime in Africa to illustrate similar play activities of the Hausa children and American children. Page 46 shows a Hausa child flying a kite. Page 45 describes playing in the Guinea corn leaves much as children play in leaves in autumn. It also identifies this as a seasonal activity, during Harmattan.

76. Play a Nigerian game with the class. Hi Neighbor, p. 13.

77. Show the videotape "From the Children of Nigeria: Kedu!" showing the customs, songs, characteristics, and traditions of this country. Compare life in Nigeria as a whole with that of Hausaland. Videotape: "From the Children of Nigeria: Kedu!" Children of Other Lands, 21" Classroom, Chelmsford ITV.

Culminating Procedures

78. Have the children generalize on the cultural and social life of the Hausa and decide on the ways in which their traditions have made a good life for them.

List these on the chart, e.g.

a. The Hausa family work together to help each other.
b. The Hausa people have a good way to shop.

After the list of generalizations is completed, each child may like to write a story about the Hausa. This can be used as an introduction to his Hausa Book if the class has made one.

S. Generalizes from data.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

G. Ways of living differ from one society to another and within the same society; indeed, each culture is unique.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

G. Families differ widely from society to society as to how they are organized and as to their functions.

79. Reshow the slides. Tell the children that they are going to look again at the people in Hausaland and tell what they are doing. Stimulate and encourage a rapid response from the children in identifying the various activities illustrated. They will be able to find many new details after their study. Encourage them to place the persons, items and activities into a probable content.

    Allow as much time in this identification as you feel necessary to review and intensify the meanings of the unit.

80. You may be able to find someone in the local area who has visited Nigeria and who will come to the school to tell your class about it.

S. Generalizes from data.

81. Plan a "sharing activity," inviting some guests from school personnel, parents, or another class to share "An Hour in Hausaland."

In carrying out this activity, draw on the recorded knowledge on the chart to review the entire unit.

Have the children use the visual aids to outline the program and use the equipment to present the program.

82. Have a good storyteller tell a related story of West Africa. This can be prepared with help at home.

Or read aloud excerpts and show illustrations from the story of a young boy in Ghana or in Liberia. Then have children compare the life of this boy with that of a Hausa boy. "In what ways are they similar? different?"

Schloat, Duee, A Boy of Liberia.

Schloat, Kwaklii, A Boy of Ghana.

EDUCATIONAL MEDIA

BOOKS

Aardema, Verna, Tales from the Story Hat, New York, Coward-McCann, 1960.

Allen, William D., Africa, Grand Rapids, Michigan, Fideler Company, 1966.

Coughlan, Robert, Tropical Africa (Life World Library), Morristown, New Jersey, Silver Burdett, 1966.

Courlander, Harold & Herzog, George, The Cow-Tail Switch and Other West African Stories, New York, Holt, Rinehart and Winston, 1947.

Courlander, Harold, The Hat-Shaking Dance and Other Ashanti Tales From Ghana, New York, Harcourt, Brace and World, 1957.

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Forman, Brenda Lu, The Land and People of Nigeria, Philadelphia, J. P. Lippincott Company, 1964.

_____, Hi Neighbor: Nigeria, Ethiopia, Greece, Chile, Thailand, New York, United States Committee for UNICEF.

Kenworthy, Leonard S., Profile of Nigeria, Doubleday and Company, 1960.

Olden, Sam, Getting to Know Nigeria, New York, Coward-McCann, 1966.

Schloat, G. Warren, Jr., Kwaku, A Boy of Ghana, New York, Alred A. Knopf, 1962.

Schloat, G. Warren, Jr. Duee, A Boy of Liberia, New York, Alred A. Knopf, 1962.

Sutherland, Efua, Playtime in Africa, New York, Atheneum Press, 1968.

FILMS

African Girl - Malobi, Atlantis Productions, Film Associates.

Africa in Miniature, Associated Film Service.

Hausa Village, British Information Service, Contemporary Films.

Homes Around the World, Universal Education and Visual Arts.

Let's Be Friends in Nigeria, Associated Instructional Materials.

FILM-LOOPS

Building A House, Ealing Film-Loops.

Preparing A Meal, Ealing Film-Loops.

River Bank Village, Ealing Film-Loops.

FILMSTRIPS

Africa, Fideler Classroom Filmstrips.

How People Live in Kano, Nigeria and Nairobi, Kenya, Society for Visual Education.

Kofi, An African Boy, McGraw-Hill Films.

Moslem Children in Africa, Eye Gate House, Inc.

Nigeria: What You'd See There, Bailey Films, Film Associates.

Profile of Nigeria, School Film Service.

MAGAZINES

National Geographic, May, 1944
August, 1953
September, 1956
September, 1960

RECORDINGS

Folk Songs of Africa, Bowmar Records.

Folk Tales from West Africa, Folkways Scholastic Records.

SLIDES

1. Kano residents, heavily robed against a dusty wind, stroll past mud dwellings with weathered flaking walls. Soil is dug from near-by pits. Mud serves for mortar and plaster.

2. Helter-skelter adobe houses create a street puzzle in Kano. A fresh coat of mud every few years keeps houses in repair.

3. Fortification or wall, 40-50 feet thick, surrounding the city of Katsina, 90 miles northwest of Kano.

4. As soon as sold, many of these bright fezzes in Kano market will disappear beneath turbans. Made of felt, the snug-fitting caps help keep cloth folds from slipping. A boy steadies a tray of cakes.

5. Big or small, your fez size is here.

6. Nigerians say, "Take our picture!" Many buildings in Kano bear elaborate exterior molding. Coating of cement protects this wall.

7. Almost as soon as they can walk, Kano children learn to carry head burdens. Good posture is a by-product of the practice. Girls wear voluminous clothes, while the boy strolls in a loincloth.

8. Girls let shopping go to their heads.

9. Billowing turbans and layers of cloth guard Hausa horsemen from the sun. Instead of wearing light clothing in the heat of the day, the people of Moslem countries put on layer after layer of fabric to insulate their bodies from the sun.

10. Traditionally, Nigerians weave textiles on narrow hand looms and sew the strips together. This wide loom operates at Oyo. Memory alone serves as guide in the weaving of the complex design.

11. Nine ferry passengers take their ease as two paddlers propel their canoe along a branch of the Niger.

12. A gleaming mosque towers above Kano. The group at the lower right is doing laundry at an outlet of the city water supply.

13. Thatch marks the third-class mercantile section of the walled-in native city of Kano. Concrete houses belong to the better merchants, and mud to the second class.

14. Gutter spouts, bristling from roofs,

carry off rains that might reduce Kano to liquid mud.

15. Each to his stall, as alike as the cells in a honeycomb, Kano merchants find their way. Two feet of dried mud break the sun's rays. Mud hides the termite-proof palm logs bracing doorways. Goods woven in Kano from Nigerian cotton are sold here.

16. Nigerian women with their head burdens on their way to the Kano market.

17. On their mats two dirt-floor merchants spread a bewildering array. One offers charcoal, shells, beads, spools of thread, and kohl (powdered sulfide used to darken eyelids). His companion sells white caps which are so popular with Kano men.

18. Chiefs of northern Nigeria gather at Kaduna for the opening of Parliament. Chiefs in robes, turbans, and fezzes await the session.

STUDY PRINTS

Africa, Fideler Visual Teaching.

Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.

TRANSPARENCIES

Africa, Outline Map Transparency, A. J. Nystrom Company.

Africa, Sculptural Relief Transparency, A. J. Nystrom Company.

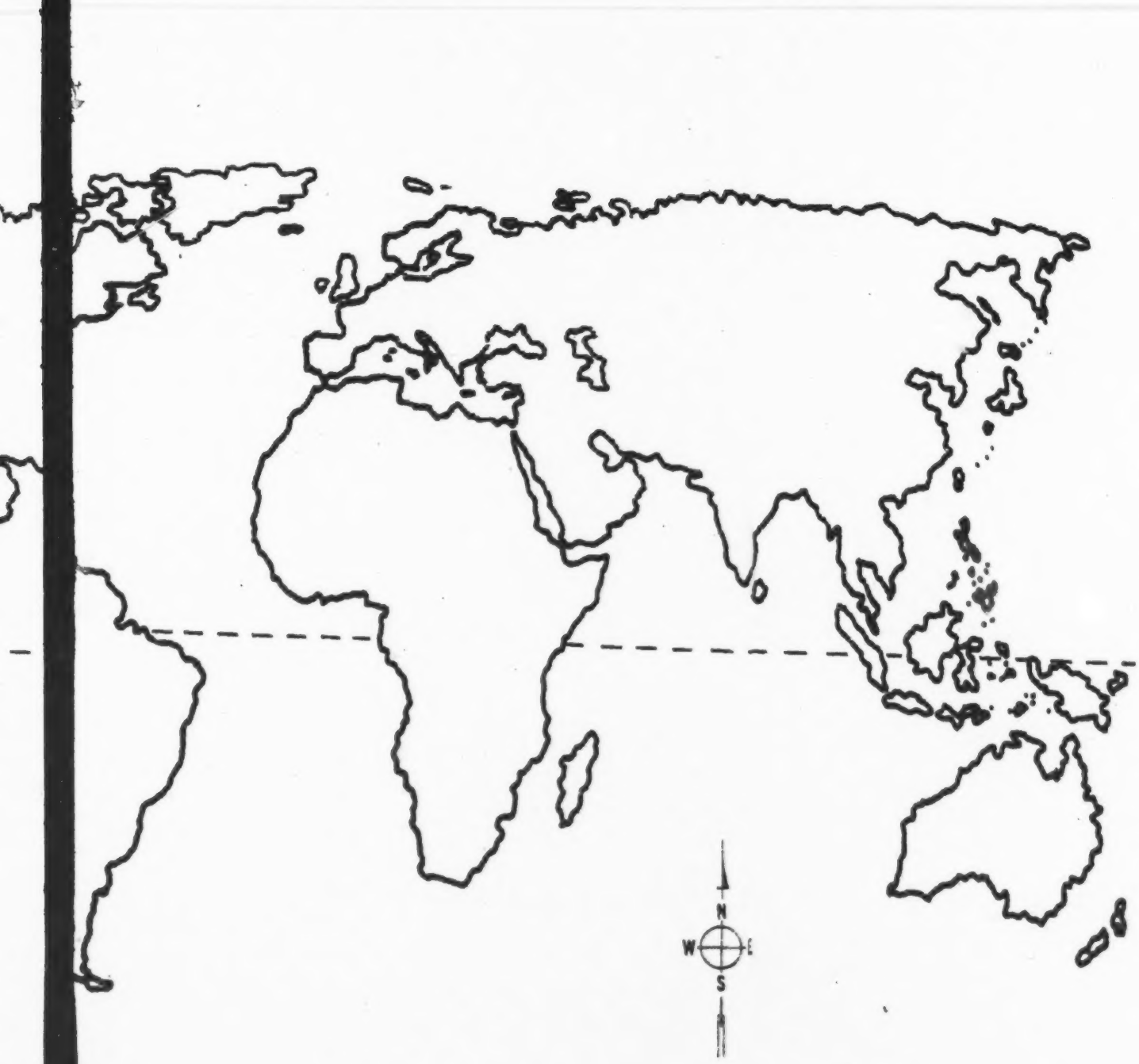
VIDEOTAPES

A Visit to a Hausa Compound, Chelmsford ITV.

"From the Children of Nigeria: Kedu!" Children of Other Lands, 21" Classroom, Chelmsford ITV.

Nigerian Songs, Chelmsford ITV.

APPENDIX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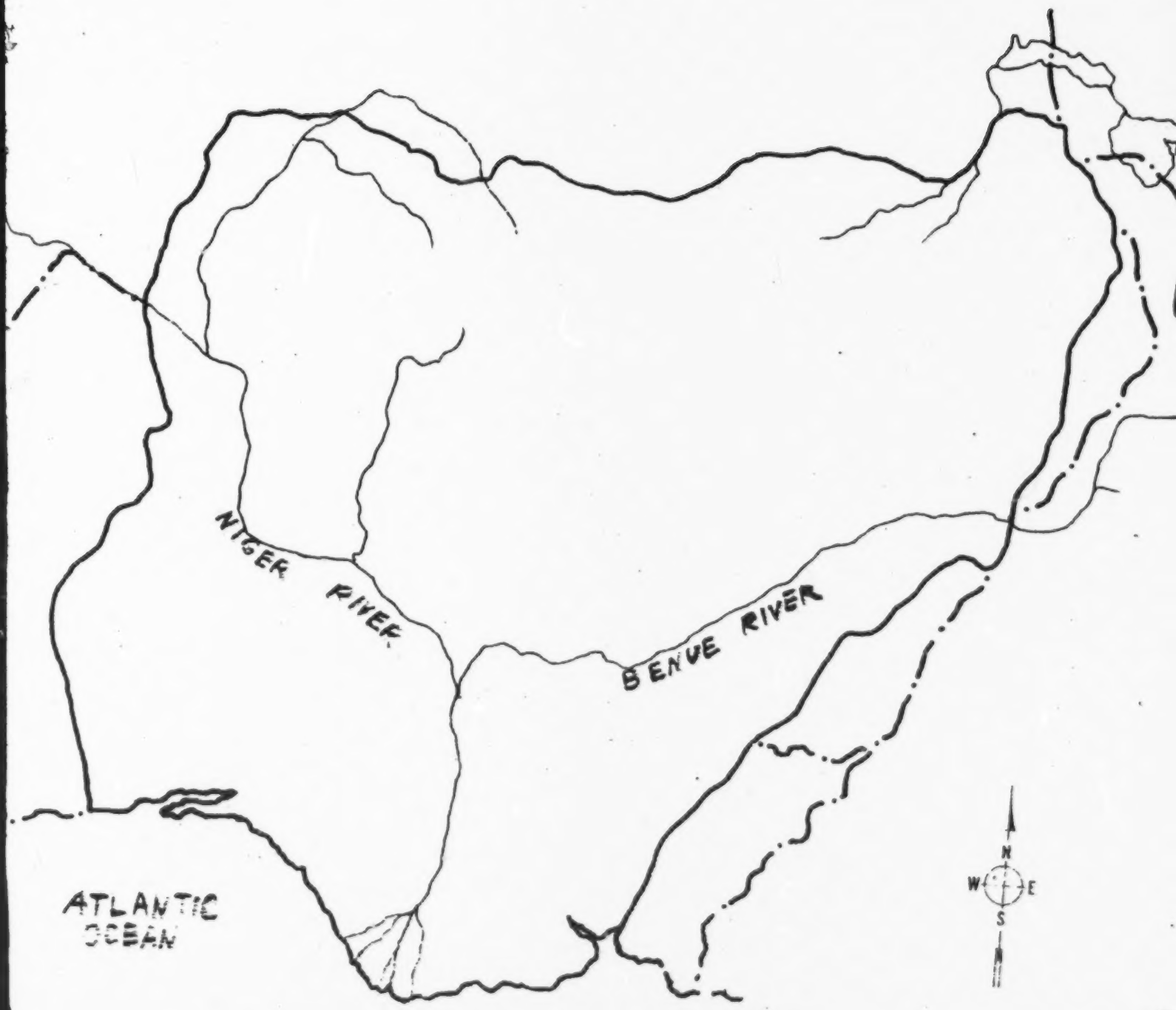
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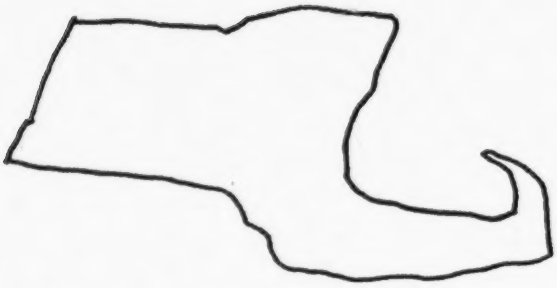
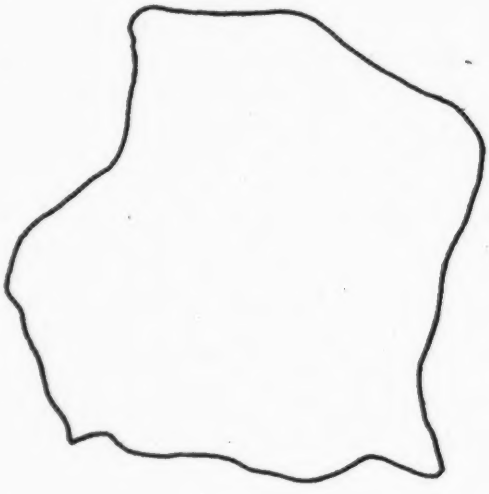




DIRECTIONS:

Label each picture.

AVERAGE TEMPERATURE

In January:

Boston	28°
San Francisco	50°
Kano	50°
(So. Nigeria) Ibadan	90°

THE HAUSA
by
Dola Francif

We have seen the Hausa people in our pictures and we noticed that they are a busy people. They always seem to be going somewhere. This is true for the Hausa are tradesmen. For more years than any of us can imagine, the Hausa men have formed caravans and gone north and west across the desert to trade. But they must have something to trade and so they must make something or grow something that other people want.

Now we can find why they are so busy...We can say that the year for them is divided in two seasons -- a rainy season and a dry season. From May through October the land is moist and warm during the day and very cool at night. This is a good time to grow things and many Hausa men and boys--even boys as little as you--spend all day in the open country planting and tending the crops. It is amazing how the men and boys can do so much so quickly with short-handled hoes made by hand in the blacksmith shops. A farmer will begin at the head of a furrow and in no time at all have it "plowed" with his hand-hoe.

We will have to think in a new way about the Hausa farms. For in Hausaland a family is not one father, one mother and their children. The Hausa people think of all their grandparents, brothers, sisters, cousins, uncles and aunts as THEIR FAMILY, not as relatives. With such a large family

we can imagine that there will be many men working in a field as well as many big boys and little boys. For the Hausa, this is a good way, because there are many farmers working together to take care of the crops for their whole family, instead of one farmer alone in one field.

But what will they trade? We have seen many pictures of the people in the market, so they must have something to sell besides food. They grow cotton. When it has been picked, everyone in the family works at making it into thread and then weaving the thread into cloth.

To make the cloth more attractive some of the Hausa people are dyers. When a family has a length of cloth ready, the Hausaman will go to the dying pits and make a bargain with the dyer to dip his cloth and color it. If the family has been busy enough there will be extra pieces of cloth for trading.

In some of the places where there are too may rocks to make fields, the people will keep goats that eat the grass growing between rocks. The hides of these goats can be made into leather that is so beautiful everybody wants it to make into saddles, sandles, handbags, book covers, purses and boots. What a good thing for trading! A shiny, soft piece of leather will bring a lot of money. If the Hausa family are very good at working with hides, they can make designs on the leather things. These will bring even more money, for it takes a good

workman a long time to make leather things.

But the one thing they grow that we would like best is peanuts! Peanuts grow so well in Hausaland that there are many more than the people can use. Peanuts are very good for trading. There are so many that men come to buy big sacks of peanuts to send away in trucks and ships to other countries.

****

Now we have found some of the things that the Hausa people grow and make to trade. Let us take a make-believe walk through a Hausa city on Market Day. We will have to be up very early if we want to see the people as they come. And we can certainly hear them! The houses have no doors that close, and the courtyards are just behind the mud walls so we can hear many, many things.

Pounding sounds -- the mothers and big sisters are pounding the grain into flour to make cakes. Or leather workers are tapping little nails through leather to make holes for lacing. Or gentler clicking comes from the looms as people push the threads in place to weave cloth.

Swishing sounds -- as the spinning gears pull the cotton yarns into place, or as the long robes swirl along to keep up with the hurrying legs of the people. Rhythm sounds -- as the donkey feet clomp, clomp along under heavy loads. We pass a dark doorway and hear the chant of children repeating their lessons together. We want to stop to listen as they recite with a beat that almost bursts into song.

But there are other noises for every street is soon full of donkeys, horses, dogs, camels, goats, sheep, chickens, ducks and even turkey gobblers -- all these animals and people, too, shouting greetings, shouting warnings, shouting orders!!

It is only now as a gay fellow on a bicycle with bags, bundles and baskets tied on in front -- on the sides -- and behind goes by, that we find out what he means by shaking a fist at us. People have been shaking fists at each other all morning and it looks most unfriendly. But we know this gay fellow could not be angry about something. Shaking fists is a way of saying hello, like waving. He has almost sung "Sannu, Sannu" -- and he had called to us the Hausa greeting . . . "May your life be a long one!" He is happy today for he has a new bike, and it is still wrapped tightly in the papers protecting it when it was shipped from a far-away factory. He wants to keep the paper on just as long as it will last so that the paint won't be scratched.

When we are close to the market we can hear another sound that makes us feel excited and happy to be here -- drum beats are coming from somewhere in the crowd. During the whole marketing day there are drummers happily beating out a rhythm as people bargain and buy.

Everything is happening at once in the market place. The donkeys are unloaded and the grain, peanuts, or vegetables they carry are dumped into bins. The walking salemen and bicycle salesmen set up shop in any vacant place. Boxes or

woven mats become sales tables and every Hausa who has anything to sell is a shopkeeper. Even the little boys and girls are salespeople. Their mothers seldom come to market but make extra cakes in the morning, or fix jars of peanut oil or honey, or packages of herbs for the children to sell.

There are sleeping mats and pillows in one shop, and stacks of white and red caps that every men and boy in Hausaland wear, even under their turbans. There are piles of gourds that the people can use in many ways, some of them already decorated with pictures made by burning with hot arrow points. In many places people set up little eat shops where they fry grain cakes or cook chunks of meat on sticks over little fires. Or they sell milk to drink from gourds. Everyone can stay at market for the whole day and buy something to eat.

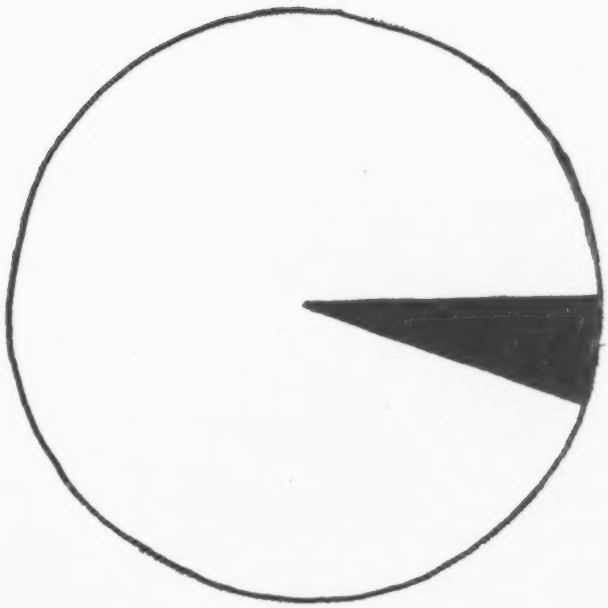
We have been saying "trade" and now we say "buy." Do the people have money to buy things with? Boys and girls may have some anenes. An anene is a coin much used in Hausaland. It would take 10 of them to make a penny. The things the children take to market to sell will be paid for in anenes and these are the coins they will take home to give to their mothers. Some of the things that are for sale for an anene would seem strange. A perfume peddler would be trying to sell a dab of perfume for an anene. Or an entertainer would offer to have a pet cheetah do tricks for an anene. At another place someone would sell a small cup of wheat flour, or measure a cup of sugar or a bit of salt for an anene.

How do people know where to go? Who keeps order here? If we are important people, visitors with money in our purses, or traders from far away with many donkeys or camels loaded with goods, the market headman will suddenly appear to help us get through the crowd. He is respectfully saluted by all, but he does not hesitate to use his long staff to jab at anyone who moves too slowly. Sometimes a musician with a long think trumpet will appear or a drummer will volunteer to accompany the headman to help him clear a path. We cannot help thinking that the Hausa people know how to make everything into a celebration!

Now let us think of all the different kinds of work these people do, for we have found out many things about the way they make their living as we went to market today. There are farmers, herders, dyers of cloth, tanners of leather, weavers, blacksmiths, silversmiths and decorators who work designs on the gourds. We heard children reciting their lessons, so there must be teachers. We saw meat cooking over a charcoal fire, so there must be butchers. We heard the drummers so we know there are musicians. The headman came to help us, so we know there are policemen and someone to tell them what to do. We have seen piles of woven mats and stacks of cornstalk frames for roofs and we know there are workers who built the big buildings we saw in the city. Now we know why the people seem so busy going somewhere. They are growing things, making things, buying things or selling things!

Late in the afternoon the best time to bargain comes, for people would rather sell things than have to pack them up to carry home. Such excitement as the sun begins to sink in the west! When the sky grows dark, the last of the people leave the market for their homes, and the streets seem strange in the silence of the night.

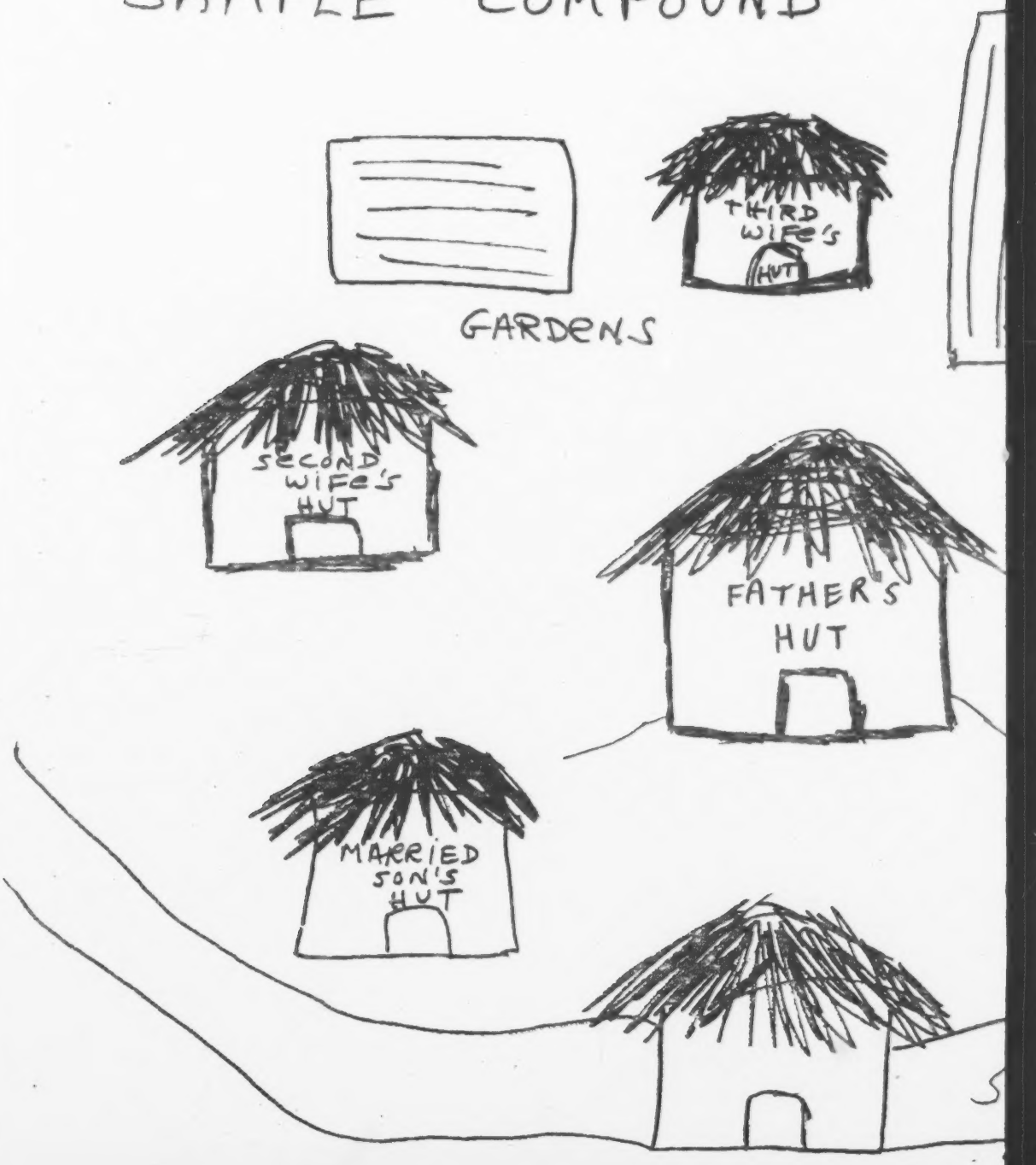
CIRCLE GRAPHS



Not all the children in Nigeria attend school. Only 5% or this small piece of the circle go to school.

In Chelmsford all the children attend school. The whole circle is colored in. Compare the difference.

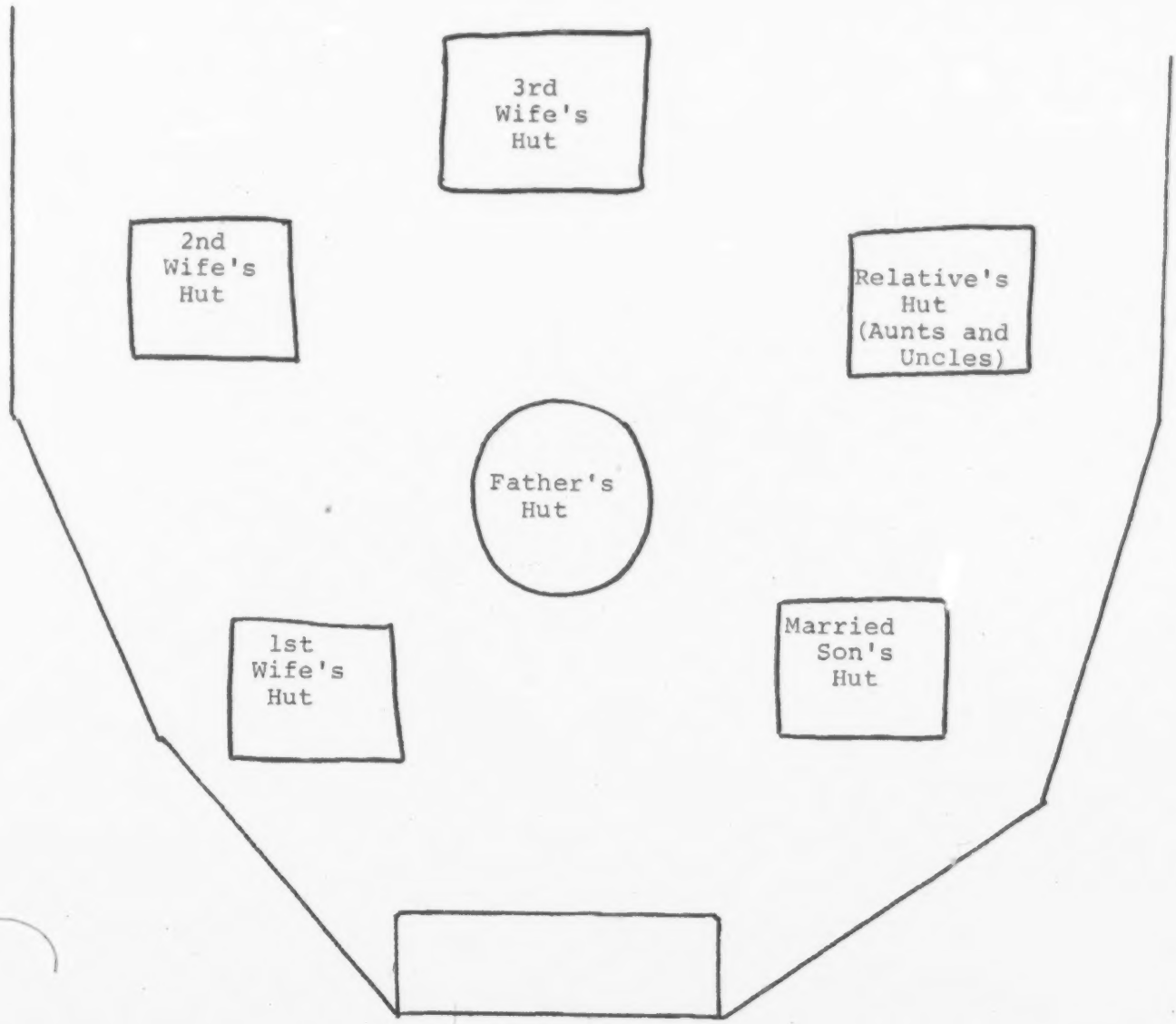
SAMPLE COMPOUND



E COMPOUND
CORN CROPS
THIRD WIFE'S HUT
GARDENS
First Wife's Hut
FATHER'S HUT
RELATIVE'S HUT
MARRIED SON'S HUT
Surrounding wall, fence or stalks

Where do you think this Hausa woman is going? Write a story about what she may be carrying in the calabashes on top of her head.

SAMPLE COMPOUND USING FLANNEL CUT-OUTS

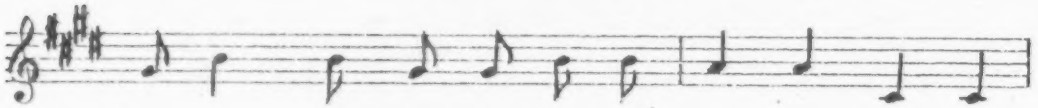


The uncertainties of life

With abandon — Nigeria

1. Once I was weal-thy but I now am poor,
2. Once I was hap-py but I now am sad,
3. Once I had man-y friends, now I have none.

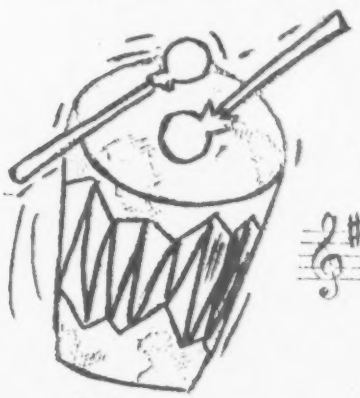
Once I was weal-thy but I now am poor,
Once I was hap-py but I now am sad,
Once I had man-y friends, now I have none.



Once I was weal-thy but I now am poor, oh,
Once I was hap-py but I now am sad, oh,
Once I had man-y friends, now I have none, oh,

Just see the world go round, That is life!

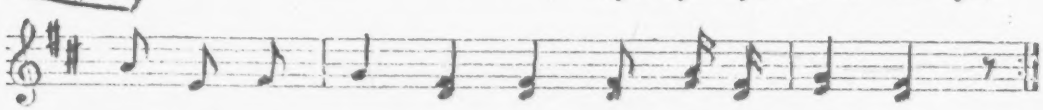
Improvisation is characteristic of African music. Each singer takes a turn making up a stanza for this happy-to-lucky song from Nigeria. Add your own drum or clapping rhythms.



Otube Oma

With feeling — Nigeria

1. O-tu-be O-ma
   nya nya nya bo-ri-bo-nya.



2. This is my boy child
   nya, nya, nya, bo-ri-bo-nya.
3. My handsome boy child, etc. (repeat)
4. All of my troubles, etc. (repeat)
5. Are brought by this child, etc. (repeat)
6. He is my whole pride, etc. (repeat)

A Nigerian mother wryly sings of the baby boy who causes her such trouble but who is her whole life.

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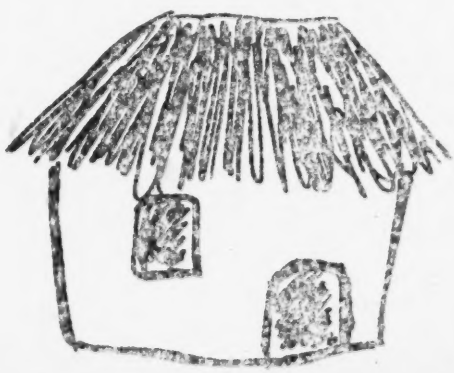
They are also recorded in the album *Folk Songs of Africa*, produced by Bowmar Records, 10515 Burbank Blvd., North Hollywood, California 91601.

The Hausa People of Nigeria

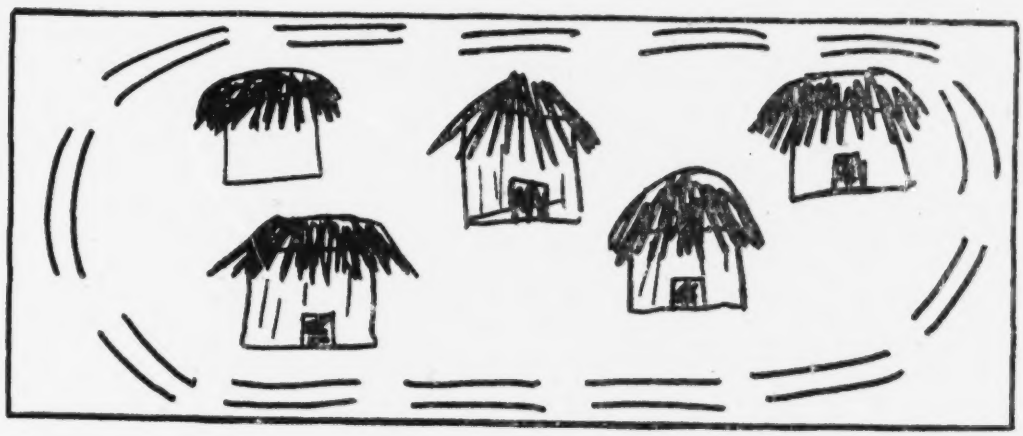
by

Patricia Simonson



HAUSA HOUSES

The Hausa people live in a compound. A compound is a group of huts built close together and surrounded by a wall. Color the small compound below.



A family in Nigeria all live together in this compound. They like living together so they can help each other and have fun playing together. Many years ago when the tribes were at war, the people moved together for protection. The wall around the compound would keep out any unfriendly person.

Our houses in Chelmsford are made of wood or bricks, but in the Hausa country the houses are made of mud. Would you like to live in a house made of mud? Do you think the Hausa children would like to swap houses with you?

The Hausa make bricks out of mud. Their houses are small with no windows. They do not have huts with an upstairs like some of our houses. When a family needs a new house the men make it. Did your father make your house? In Chelmsford we don't usually make our own houses. The inside of their houses aren't covered with wall paper but with drawings that they do themselves!

ANSWER THE FOLLOWING QUESTIONS.

1. What is a compound?

_____

_____

_____

2. Why do the Hausa live in a compound?

(a) _____

(b) _____

(c) _____

3. What do Hausa use to build houses? _____

4. What is different about your house?

_____

_____

5. Would you like to swap houses witn a Hausa child?
Tell why.

_____

_____

_____

With your pencil make the 2 houses below.

HAUSA HUT	YOUR HOUSE
How are the 2 houses the same? 1. 2. 3.	How are they unlike? 1. 2. 3.

HAUSA CHILDREN

Let's pretend that we are going to meet a Hausa boy or girl. What would you do? What would you expect to see? What would you say? What would you play?

Even though the Hausa children live in a different land and have very different ways of living, there are still some things that are the same about every boy and girl. Can you think of anything that would be the same? How about this . . . Each little Hausa boy and girl love to play just as much as each one of you. They all need their parents and other grown-ups to take care of them. The most important thing is that all children are "little people" who are very curious about everything in the world.

Let's go back and answer some of the questions in the first paragraph. Think for a minute. What would you do if you met a Hausa boy? I'm sure the first thing you would both do is smile and say hello. His "Hello" may sound different but it still means "Hi." What would this other boy or girl look like? Would he be dressed the same as the children in Chelmsford? We've seen many pictures of Hausa children so we know that they do dress differently than we do. How about playing? Even if you didn't speak the same language the girls would still play jump-rope and the boys would play ball. You see, all children like to play even strange games. The Hausa children could teach Chelmsford children many different games. Don't you think that would be fun???

The children in Hausaland do not go to school as long as we do. Even though they do not attend a school building like ours, the Hausa boys and girls learn what they need for their life. Remember, they must learn to farm and weave. Most of this is learned at home. Sometimes the boys are sent to teachers that are called Malem but the girls stay at home. They learn our language, English, and they study religion. Not all the children are able to attend, but the people in Hausaland are trying hard to have more children in school.

The children who do not go to school have jobs to do at home. Some children are permitted to sell the goods in the market places. They learn mostly by watching the adults. A father would teach his son everything about one business.

How are Chelmsford children and Hausa children alike?

1. _____
2. _____
3. _____

How are Chelmsford children different from Hausa children?

1. _____
2. _____
3. _____

Tell what you would do if a Hausa child was coming to your house this Saturday.

_____

_____

_____

_____

What 3 questions would you ask the Hausa boy or girl?

1. _____
2. _____
3. _____

WORK THE HAUSA DOES

In our family the father goes to work in the morning. He may work in a store, an office, or in a factory. Not many of our fathers work at home. The Hausa fathers work at home making cloth, leather goods, or iron and silver goods. They can take these things to the market to sell. Most things he shares with his neighbors.

Each man in the compound has one special job. This means that they have one blacksmith, one carpenter, and one man who makes the leather goods. Remember, if they wish to build a house, they do it together. There is not one man who builds houses.

The Hausa mother does not work out of the compound. Some of our mothers work outside of our houses but never in Hausaland. After the women make the food for the day, they must work at making cloth. If your mother wants cloth, does she weave it herself? If you want a new shirt, she can buy it at the store. In Hausaland the mother would weave the cloth and then make the shirt.

The Hausa people do not use money the way we do. They don't have much money but they don't need money. We use money and need it more than they do. Can you think of some reasons why we need money and they don't need it?

If you were a Hausa boy or girl you would learn very early to farm and make cloth. These two jobs are the main ways to live in Hausaland. Once a boy or girl can do these, they will never be hungry or without clothes.

ANSWER THE FOLLOWING QUESTIONS.

1. If you were a Hausa man and you needed a new shirt, how would you get it?

_____

_____

2. How does the Hausa father earn money?

_____

_____

3. How do our fathers make money? List some jobs.

1. _____ 4. _____

2. _____ 5. _____

3. _____ 6. _____

4. What is the Hausa mother's main job?

_____

_____

5. What is your mother's main job?

_____

_____

6. How are the two mothers the same?

_____

_____

Here are some jobs. You pick out the ones that Hausa people do and we do in Chelmsford.

truck driver	hairdressers	blacksmith
house builders	store owner	teacher
cloth weaver	druggist	dentist
secretary	carpenter	taxi driver
farmers	gas station man	telephone man

HAUSALAND	CHELMSFORD